

a "Thou shalt"—all rather roughly hewn yet *broad* steps, because on the finer, narrower steps men cannot yet set their feet. Then comes a morality of inclination, of taste, finally of insight—which is beyond all the illusory motives of morality, but has convinced itself that humanity for long periods could be allowed no other.

45.

THE MORALITY OF PITY IN THE MOUTHS OF THE INTEMPERATE,—All those who are not sufficiently masters of themselves and do not know morality as a self-control and self-conquest continuously exercised in things great and small, unconsciously come to glorify the good, compassionate, benevolent impulses of that instinctive morality which has no head, but seems merely to consist of a heart and helpful hands. It is to their interest even to cast suspicion upon a morality of reason and to set up the other as the sole morality.

46.

SEWERS OF THE SOUL.—Even the soul must have its definite sewers, through which it can allow its filth to flow off: for this purpose it may use persons, relations, social classes, its native country, or the world, or finally—for the wholly arrogant (I mean our modern "pessimists")—le bon Dieu.

47-

A KIND OF REST AND CONTEMPLATION.—Beware lest your rest and contemplation resemble that